

W. Herbert.

A PLAYNE

Declaration made at Oxforde the
24. Daye of July, by M^{ay}ster
Richarde Smyth, Doctor of
diuinite, vpon hys Retracta
tion made & published at
Paules crosse in Lon
don, In the yeare
of oure Lorde
God,
M. D. xlvij.
the xv. daye of May.



Londini, Anno Domini
M. D. XLVII.

f. E. 29.

Art. 11.

Cum priuilegio ad impri
mendum solum.

THE
RECORD
OF THE
CITY OF
NEW YORK

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Quem deus creavit et regit
non est in seipso contentus.

202.9.24

A playne Declaration made at
 Oxforde the 24. daye of July by
 Mayster Richard Smyth Doctor of divini-
 ty, vpon hys Retractation made & publis-
 shed at Paules crosse in London, 7. daye
 of Maye Anno Domini M.D. xlvij.



Allomon salet
 Dominus prote-
 get gradiētes sim-
 pliciter: God wil
 defende them &
 walke playnely

At my fyrst re-
 torne frō Lōdon immediatly after
 my Sermon whiche I made last at
 Pawles Crosse accordynge to my
 bounden deuty & promys, I holde
 haue chiefly & moſte princypally
 declared and ſet furth plainely and
 fully here in Oxforde all that my
 Retractation wyche I red and pro-
 feſſed openly at Paules crosse. But
 in this behalfe I vtterly deceayned

A.ii.

my

my selfe: For I did omitt and let
passe my moste weighte matter, by-
cause I intendid to set furth thre
thinges at once. The one was too
shewe that þe Declaration of al my
doynge as towchynge my bokes,
was but a Retractation and not a
Recantation. The second was the
earnest answering vnto suche (as I
harde saye) had conceauid by my sta-
kyng of my Retractation, that I
shulde denie and condempne the sa-
crament of thalter (wherein ys pre-
sent þe very body & blode of Christ)
and the sacrament of Baptisme.
The laboringe in theis two thinges
withdrew and troubled me verpe
much that I coulde not earnestly
trauayle in settinge forth of my re-
tractation accordyng to my dutye.
For as touchyng the first where as
I sayde I made a retractation and
not a recantacion, it was but an ex-
cuse

7
cuse of my doynges. For as moche
is commonly signified and ment by
Retraction as by recantacion.

And because that all then for y most
parte whiche herde me so say do ga-
ther and take hereof (as I am credi-
bly infourmed) that I dyd sticke
styll and stand to mine old doctrine
in all thinges: And that the retrac-
tacion sent abrode in my name was
either none of myne, or elles that I
was cōpelled and forced to agre vn-
to it: I am verye sorre that they so
dyd mistake me. But I am mooste
sorre of all that I for my parte tho-
rough my darke vtteraunce shulde
geue them occasion so to thinke.

Wherfore at this tyme I purpose
to rede vnto you my retraction whi-
che I declared at Paulis crosse, vn-
to the whiche I agreed and consen-
ted frely and wyllyngly without a-
ny maner of force or compulsion.

And

And to thentent you shall well per-
ceyue that this is my doctrine and
my belefe, I shall to my power both
now and at al tymes hereafter, whē
occasion shall serue, set forth, mayn-
tayne and defende the same. And
here I shall moost earnestly requyre
you, and in our sauour Christ be-
seche you, nother to mistake me on
the one syde, nother to be offended
or greued wth me on the other syde.
For in this my retractation I do
not deny the holy sacrament of the
aulter, nor the Sacrament of bap-
tisme, nor finally any other thinge
comprised in the body of holy scrip-
ture as necessarie matter of our be-
liefe. And where as syns the tyme þ
I declared my retractatiō at Pal-
lis crosse I wrote and sente abrode
sondry letters for myne excuse, and
made also as it were a glose and an
exposition of my sayd retractacion,
whereby I myghte seme rather to

trawyle for to preserve myne estimation, then clerely and syncerely to set furth the doctrine whiche I in my retractation wyllynglye dyd professe: In this and in al other my wrytinges, readynges and teachynges, what so euer I haue wrytten, read or taught heretofore, this that I now teache I knowe to be true. For that I haue groundely tried & serched the same. We haue a sayeng Amicus Socrates amicus Plato, magis amica VERITAS: He is my frende, and he is my frend, but the truth is mooste my frende. Truthe is to be embraced, truth is to be defended, truth is my profession. Noether my fame nor estimation of my selfe, noether frendshyp of my dere frendes, nor any other thinges shall make me ashamed of truth. I remembre what the Lord of truth doth say: He that is ashamed of me before men, I shall be

be ashamed of hym befoze my father
which is in heauen. Nowe
therfoze I wyll reade vn
to you my Retractation.



The holy Prophet
David (good chri
sten audiece) saith
right truly: Om-
nis homo mendax.
That is to wytt:
Euery man is a
Lyer of his owne
corrupted nature: The which thing
how trew it is, theldest & best wri-
ters in the Christen Church, doo e-
uidently declare, because they all
haue erred in their bookes. Where-
foze the great Clerke saynt Austen,
in an Epistle wryten to Marcella
writeth of himself: Vos quime mul-
tum

Latyn; Liber Retractionum: And
in English; a Booke of Retracta-
tions or Reuocations, of such thin-
ges whiche he wrote anylle & erred
in. Shall I now be ashamed to ac-
knowledge my self to haue ben decey-
ued in my Booke of Traditions?
Am I worthy to be resembled or
compared to this noble aunciente
Doctor of Christes church: Wyl ye
not beleue S. Austen in other poyntes
of our Religio because he erred,
& also confessed his error in dyuerse
and sundry thynges of his bookes?
To be thort, who of all the wyters
of bookes erred not? S. Ambros, S.
Hierome, Chrysostome, Hilary, Ci-
prian, Origen, Tertulian, and all
the other Doctors of y church were
deceyued in some poyntes of their
Bookes; as learned men do well
know. Why therfore may nott I
erre, or why shulde I be ashamed
to con-

too confesse myne Erroꝝ and too re-
uoke it: Dought not enery good mā
and woman too be soꝝy for my fall
in this my Booke, and too reioyce
with me acknowledging the trewth
in this matier of mans Traditiōs,
Preceptes, Ordinances, Rites, Ce-
remonies: Who seeth not that I
haue a iust cause to excuse my weake-
nesse and fault, and aske of you mer-
cy: which I trust I haue outayned
of the Kynges gracious highnesse,
and his moost honorable Counsell:
by whose goodnesse and elemency I
am here admytted and suffered too
shew myne Erroꝝ and faultes in
my booke of Traditions, which I
made of late entituled thus: A brief
Treatise, setting furth diuerse tru-
thes, necessary both too be beleued
of Chrysten people and kepte also,
which ar not expessed in the Scrip-
ture, but lefte to the Church by the

B.ii.

Apostles

Apostles Traditions, made and set
furth by Richard Symph, Doctor
of Diuinite and Reader of it in Ox-
forde. Which Booke I do Reproue
& Reuoke in dyuers faultes in it,
of the which I wyll a now recite cer-
tayne petticularly, and then I shall
geue vnto you a trew and Generall
Doctrine of all those thynges of
which I doo entrete in that my
Booke, that thereby you may
well perceyue & see, after
what sorte they ought
too be taken of
Chyisten
people
that no man
erre
therin

FIRST, Whereas I sp kyng in
my booke of Traditions, of the
autorite of Byschoppes in makynge
lawes and ordenances, whiche the
people ought to obey, I dyd say &
teache in this wyse: That men
ought to obey the Byschoppes com-
maundement in all thynges leaful,
vpon payne of euerlastyng damna-
cion. And that these wordes of Ma-
thew: Doo as they byd you, but
not as they doo, be vnderstand not
only of thynges conteined in Scrip-
ture, but also of the Churches or-
denaunces besydes Scripture made
by the Ministers of the Church,
although the said Ministers do ab-
use their auctorite for their owne be-
nefit and pofite. And further,
where I taught that it is moze con-
uenient that the people obey their
Bisshops commaundementes & De-
crees although it be but in a thinge

Indifferent of it selfe and not com-
maunded by God, then that seruā-
tes shuld obey their maisters, or chil-
dren their fathers and mothers.
And finally, where I sayd concer-
nyng the same matter: That as sub-
iectes be bounde to obey and fulfyll
their Princes Lawes, which ar not
conteyned in Gods Lawes beyng
not agaynst it, even so be Chyisten
people bounde too obey & doo that
which their Bishops byddeth them
doo. All these sayinges I doo now
Revoke, Disanull and Condempne
as erronious and false. And do pro-
fesse and acknowledge fyrst that the
auctorite aswell of the Bysshop of
Rome, whose auctorite is iustly and
lawfully abolyshed in this Realme
as of other Bishops & other called
y ministers of the church, consisteth
in the dispensacion and ministratiō
of Gods woorde, & not in makynge
Lawes

Lawes, Ordinaunces and Decrees
ouer the people besyde Gods word
without the consent and auctoritie
of the Prince and people.

Secondly, I say & affirme that
no Bysshop nor none of the Clergy
assembled together haue auctoritie
to make any Lawes or Decrees
besydes Gods Law ouer the people
without the consent of the Princes
and the people: and if they do make
anye suche, no man is bounde to
obey theym.

Thirdly, I say that in those coun-
tries, where by the auctorite of the
Prince they haue made any suche
Lawes, the auctorite of those Lawes
doth not appende and hang of the
Bisshops and the Clergy, but of the
princes & cheif heds in euery country

Fourthly, I say & affirme that
within this Realme of England &
other the kinges Dominions, there
is no

is no Law, Decree, Ordinance or
Constitution ecclesiasticall in force
and available by any mans autho-
rity, but only by the Kinges ma-
iesties authority or of his Parliamēt.
And where in my foresaid booke
of Tradition, I sayd that Tenthes
of Benefices be dew only to theym
that do preche and teche the Scrip-
ture, and also that he that serueth
not the Altar nor precheth not the
Gospell can nott iustly lyue by the
Tenthes, but is in conscience bound
to restore the profites and frutes
taken therby: Which my sayenges
as it lieth in wordes & sentences is
seditious and sclaunderous to the
Kinges maiesties proceedings and
the Lawes and Ordres of this
Realne, which haue graunted Ten-
thes and Tythes to many Lay per-
sones: Therfore this my sayeng as
it may be taken, & iustly by the wor-
des

des and sentences as they be put,
I wyl not noꝛ entend to defende noꝛ
auere the same: but I requyre that
I may put theym and declare theim
gently, that I ment not in these my
sayinges of any Lay men, to the de-
rogation of the Lawes and Statu-
tes of this Realme: but I ment only
of Curates and Preeestes which re-
ceyving their Tythes, do not their
dutyes accordingly,

And where also in my sayd booke
of Traditions, and lyke wyse in my
boke of the Sacrifice of the Masse,
I followyng Damascene and other
Auncient Authoꝛs, wrote, that the
Disciples of Chyist dyd make cer-
tayne Canons, which saint Clement
dyd gether together and put in wry-
tyng, and that these same Canons
must be taken foꝛ the Appostles do-
ctrine and techyng, and their wooꝛ-
des without doubt to be beleued &
kepte as that which is cōteyned ex-

Cl.

p. 161.

preſſely in ſcripture. Now haupnge
red many thynges, whiche at that
tyme I had not diligently marked &
wayed: I doo thinke, affirme, and
cōfeſſe that doctrine to be not trew,
but a bayne, vnlawfull, vniuſt, and
vnpoytable burdein to Chriſten con
ſciences: And that thoſe Canons
pretended to be of thappoſtles ma
king and gatherd of ſaint Clement,
not to be made of thappoſtles: oꝛ if
they were, not to be made otherwiſe
than but foꝛ an oꝛder in the Church
foꝛ that tyme, not euer foꝛ to endure
wherof many at this tyme in no
wiſe be too be obſerued: And thoſe
which do remayne, not to be of that
foꝛce as Gods lawe to charge mens
conſciēces otherwiſe, then as mans
Ordinances and Policie whiche
may be taken away by Superior
powers aſwel & with ſo lytle ſcruple
of cōſcience as other of them which
many

many yerres ago were taken away,
& to sum clene contrary lawes made

In the said booke of Traditions
also I sayd & affirmed, that Christ
and his Appostles taught and lefte
to the church many thinges without
wrytyng which we must both beleue
stedfastly & also fulfyll obediently
vnder payne of dampnation euer to
endure. Amongest the which I re-
herfed by name a greate number to
be obeyed, kepte & folowed: as the
obseruation of Lent from flesh or
wyne, the keepyng of the Sacramēt
in the Pyx, the recepying of it at the
preestes handes, the hallowyng of
the water in the font, the thryse dip-
pyng of the Chylde in the water at
the Christenpyng, the puttyng on of
the Chrysome, the Consecration of
the Dyle, & Anoyntyng of the chri-
stened chylde, the hallowyng of the
Aulters, the prayeng towarde the

East, the Sensyng of the aultare,
the Waschyng of the handes, & say-
eng Confiteor, and lityng vp of the
Sacrament at the Masse, the ma-
kyng of Holy Water; That the .xii.
Appostles (euery man a peece for
his portio) made the Crede, & many
mo besydes these. And after lyke
sorte I spake of Canons, Decrees,
and Ordinaunces of bysshops and
generall counsels.

Now I do confesse the saide do-
ctrine as concernyng thobseruyng
of the sayd Traditions vnder that
payne, to be false and Tirannicall,
an vniust, vnlawfull, and vntrew
burdein of mens consciences, not fit
to be taught, pteched, or defended,

Lykewyse of the beleuyng of
thinges where I dyd say, that there
are dyuerse thynges not expessed
in the scripture which we are boude
to beleue egally with those thynges
which

which are written in Scripture, in
the number of which I dyd cōfusely
& indiscretely for an example bring
some of the afore rehersed and other
many. As cōcernyng many things
in my booke put, and the more num-
ber there by me reconed and named,
I affirme and say to be false, and in
no wyse trew, but very daungerous
and vniust, oterous to the consci-
ences of chysten men: and too be
trew only in those Doctrines which
necessarly may be gathered, & con-
sequently doe folow too the wordes
and sentences in Scripture, so that
in effect they may be iustly counted
to be in scripture, though the very
fourme of wordes be not there: Of
the which in my Booke is very few,
yet some I dyd reherse: as Baptis-
mus puerorū, Descensus Christi ad in-
feros, Virginitas Marie, Trinitas perso-
narum, Processio Spiritus sancti, and a
few

few other.

And bicause I wold declare the
trew acceptiō, dignitie and aucto-
ritie of scripture too be distincte, di-
uerse, & of higher, surer, more stable
and firme order and credence, then
the other unwritten Tradicions &
Assertiōs, wandring in thobserua-
tion of many yerres, & the churches
canons and Decrees, ordinaunces
and traditions left by succession.

Here I do declare, set furth, con-
fesse, affirme, and asserete my trew &
stedfast opiniō, belefe and fayth in
these thynges propounded & uttered
vnto me as concernyng scripture
written, and other Traditions un-
written and not declared in the said
holy Scripture.

1
Thaucto-
rite of scri-
pture.

The scripture of tholde and new
Testament written by thinspiratiō
of the Holy ghost concernyng our
belefe, is too be beleued, accepted &
taken

taken as an vndoubted truthe, not
to be altered, resourmed or chaun-
ged by any man, no, to be minished
no, abrogate by any custome, but
vnder perell of dampnation to be
beleued, and vnder the same daun-
ger to be followed, haupng aucto-
ritie geue vnto it by almightie god,
taught & enspired by the holy ghost
dependyng of no mans auctoritie,
no, violable or defensible by any po-
wer, otherwise then vnder the pe-
rell & daunger of eternall damnatio.

Suche thynges as in the Actes
of the Apostles or any other place
of Scripture, as for a tyme was
taught and setfurthe for an intro-
duction of the weake in the fayth,
not to remayne for euer, as fayth
increased was abrogate, none other-
wise than it was thauctozs mynde
and intente they shuld: those that
concerned eatyng, drynkynge, coue-
ryng

2

Thinges
i scriptur
for a tyme
comman-
ded,

tyng or discoueryng of heades, or
such other externe rites and ceremo-
nies, rather concernyng an orde
among men outwardly to be for a
tyme obserued, than an eternall law
to rule and gouerne the soule.

3

Thinges
necessary-
gathered
of scri-
pture.

Suche thynges as sometyne be
called traditions not expressely and
by wordes found in holy scripture,
but which may necessarily and well
be gathered of holy scripture, are
to be beleued and followed, in so-
muche & as farr as they may truly
be gathered of the scripture, or con-
sequently doo follow the wourdes
and intentes of the same.

4

Thynges
beleue
not neces-
sarily ga-
thered of
scripture.

Traditions pretended to be made
of thapostles, & by some authoꝝ
ascribed to theym as concernyng
thynges to be beleued not found in
scripture directly nor necessarily, &
directly consecutyng & followyng to
scripture, lawfully & wout perell of

dam-

dampnation may be doubted of, & also denyed and refused by the superior powers, & suche as haue Auctoritie in the church.

There be many thinges ascribed to thapostles, & called traditions deduced from the tyme of thapostles & read in the name of olde Authors, and set furth vnder the pretended title of their name, which be feyned, forged & nothing trew, full of superstition and vntrewth, feyned by theym which wold magnify their owne power and auctoritie, as is the Epistles of Clemens, Anacletus, Euaristus and Fabianus, & other which are set furth by the byshop of Rome and his complices, which be forged, feyned and of none auctoritie nor to be beleued, but counterfeited by theym: who with the color of antiquitie wolde magnify that vsurped power of the byshop of Rome.

D. l.

Forged
fained
ditions
doctrina

Things
concerning
maners
or neces-
sarily ga-
thered or
scripture.

Traditions of the church, whe-
ther they be in deed or haue ben cou-
ted so auncient that they haue ben v-
sed fro the begynnyng of the church
at the tyme of thapostles, or els haue
ben appoynted and prescribed of
later dayes by Decrees of the bps-
hop of Rome or other bysshops or
by generall counsels concernyng su-
perioritie of one bysshop ouer ano-
ther: Watching, fasting, kneeling
& enspunges, Enoyntyng, Blessings
and all other suche Rites, Ceremo-
nyes and comen Orders to be vsed
in the church of God, doth not bynd
but where they be receyued, and by
disuse maye be abrogate, or by con-
trary law made in any countrey by
the auctorite of the superioz powers
may be cleue taken away, & other
Rites, Canons, Traditions & Ce-
remonyes brought in for them with-
out any daunger of synne or geudge

of

of conscience. And with any suche
last afore rehersed, the kynges ma-
iestie for the tyme beyng may either
of lawfull and iust cause, or of his
mere goodnesse without any cause
dispencc or absolue, any man fro be-
yng bound to theym.

And the sayd persone with whom
the superioꝝ powers haue dispen-
sed with all, and so made free from
them, may vse his said lybertie with-
out any daunger of synne or scruple
of conscience, either to the kyn-
ges maiestie which gaue lybertie,
or to him whiche hath obteyned the
lybertie or Dispensacion. None o-
therwysse than in any other acte, sta-
tute or proclamation made by hu-
mane polycie, the kynges maiestye
and the hygh powers may. Whan
contrary wysse that that is Goddes
law and commaunded by scripture
alwaies to be obserued, no man can

dispenſe with it, nor geue any man
libertie to breake it, vnder daunger
of ſpyme & corruption of conſcience.
This is my full, ſure, and ſtable
belefe as touching the ſcripture
written, & Traditions unwritten,
& what thyng ſoeuer For any other
hereticoſe haue preached, taught,
written or endyted to the contrary
of theſe my aſſertions & belefe now
declared vnto you: or if any man
hereafter (which God forbidd) ſhuld
preach, teach or ſet furth any thing
which is not conſonant & agreyng
to theſe afoſeſayd articles and aſ-
ſertions, beleue good hearer s, and
know you ſurely, that it is a falſe,
vntrew & deuelliſh doctrine and vn-
godlye vſurpation vpon the holly
ſcripture, contrary too the trew,
pure, and Cathollicall doctrine of
Chriſtes church. In the which
ſaythe and beleef conſeyned in the
ſayd

sayd. vi. Assertions, I doo entende
good hearers with the grace of al-
mighty God to lyue by Christ, and
all my hope is also too dye therein if
need shalbe. And whensoever God
shall call me therunto (his grace as-
sistynge) I shalbe redy.

AND now concernynge another
booke whiche I made of the
Sacrifice of the Masse, where the
moast chief and principall article of
our fayth, and moast directly per-
teynynge too the redemption of our
synnes and to our saluation is:
That our sayour Christ Iesu by his
moast precious death and effusion
of his moast precious blood vpon
the crosse dyd redeeme man kynde,
taking away our synnes, pacifyng
the indignation of his father, and
cancellynge thobligation that was
agaynst vs. In which Sacrifice
makynge

makynge vnto his father, our sayde
Sauoure Ihesus Christ as saynt
Paule sayth playnly to the Hebrew
es, was not a preeft after the order
of Aaron, forasmuch as he was
of another Trybe: and also, that
preesthod was impertite and vnpzo
fitable bzingyng nothyng too per
fection: But our Sauoure Christ
made his sacrifice vpon the Crosse
perfectly, absolutely, and with the
most hyghest perfection that could
be, somuch, that after that one ob
lation and sacrifice for syn made by
hym but once only, nother he nor a
ny other creature shuld at any tyme
after, make any mo oblacions for
the same. And for as that saynt
Paule sayth, he was called an eter
nall preeft of the order of Melch
sedech, and not of Aaron.
This sayth ought euery man and
woman vndoubtedly to beleue and
openly

openly to professe vpon payne of e-
uerlastyng dampnation, and also
too dye in this professyon if case
shall so requyre: The which moast
holosome & moast necessary doctrine
of our fayth I not diligently con-
sidering, as many tymes too right
great clerkes & learned men in much
wrytynge in lyke matters it hath
chaunced to say too far. The infir-
mite and weakenesse of men beyng
suche, that seldome in many words
erroꝝ hath escaped. So in my booke
of the Sacrifice of the masse, I dyd
incircumspectly & rashly write and
set furth too the people, that Christ
was not a pꝛest after the order of
Melchisedech, whan he offred him-
selfe vpon the Crosse too his father
foꝝ our synnes, but was a pꝛest af-
ter the order of Aaron. And that
when Christ dyd offer his owne bo-
dy too his father after thorder of
Melchi-

Helchisedech appeare his wrath;
it may not be vnderstand of the sa-
crifice of the crosse, but of the sacri-
fice that Christ made at his Maun-
dy in forme of bread and wyne. To
the which in Dede saynt Pauls do-
ctrine is contrary, both in other pla-
ces, and in the epistle ad Hebreos, ve-
ry manifestly, agaynst whom (whho
without doubt had the very spirite
of God) Neither it becommeth, nor
I wyl not willingly teach or defend
any thinge. Wherfore you shall im-
pute that, good Audience, too the
frailtye of mans nature, and too my
negligent marking, hauing at that
tyme rather a respecte too a fantasy
that then I had in mynde, than
too the trew and infallible doctrine
of scripture. And mozeouer in the
same my booke, I sayd not only
that the Sacrifice of the masse is
the selfe same subitaunce of chryste,
subiect
but

but also the selfe same oblacion or
offeryng of our sauoure Christes
very flesh and blood which him self
once offrid to his father on the crosse
to appease his wꝛath. And that the
pꝛeestes do continually and daily
in the masse offre not onely the selfe
same body of Christ, but also to the
same effecte, that Christ dyd offre
himselfe to his father at his Maun
dy. Of the whch wordes and do
ctrine, if they be not very warely &
circumspectly reade, and moꝛe fa
uorably taken then the wordes as
they lye, may well bere, it might be
gatherd, that pꝛeestes herein be e
gall with Christ. Pꝛeestes of thoꝛ
der of Melchisedech, appeasing the
wꝛath & indignation of the father
of heauen, crucifyng or offeryng
Christ to the same effecte that Christ
in his owne persone dyd vpon the
crosse, which is a blasphemy into
lerable

lerable to be herd of chriſten eares.
For Chriſt as ſaynt Paule ſayth,
was but once offered, once gaue by
himſelfe for the redemption of our
ſynnes on good friday on the croſſe,
noꝝ neuer befoꝛe noꝝ after was offe-
red foꝛ vs, but in a ſacrament and
as a commemoration of the ſame.
And ſo of the Maundy oꝛ Supper
of our Lorde, Chriſt himſelf ſayth
Hec quotieſcuꝑ feceritis, in meam com-
memorationem facietis. Ones he dyed
foꝛ our ſynnes, and once agayne he
roſe foꝛ our iuſtification. He dyeth
no moꝛe, & his ſacrifice was ſo good
ſo ful, ſo pleaſant, ſo pꝛecious to god,
that there needed no moꝛe oblatiōs
to appeaſe god, noꝝ only foꝛ the ſyn-
nes paſt, but alſo foꝛ all the ſynnes
to the day of Doome.

There neede no moꝛe ſacrifices;
no moꝛe offerers, but as hauyng a
reſpect and a remembraunce of that
moſt

most holy, most perfyte, and most
entier Lambe, then & for ever offred
vp for vs. But these before sayd I
can not deny but spoken of me and
written, And as I do not now lyke
theym, so at the example of saint Au-
sten and other good doctors, I am
not ashamed to retracte theym, call
theim agayne, & condempne theim.
For when I folowed myne own in-
uention not directed by Scripture,
I began as the nature of man is to
wander, and at the last went cleane
contrary too Gods woord.

Wherefore, I hertely exhort euery
man as touchyng matters of faith
to founde the same vpon Gods cer-
teyn, trew, and infallyble woorde:
lest by doyng the contrary, they fall
into superstition, idolatry, & other
manifold errers as I my self some-
tyme, and many other (although I
doo not come hyther too accuse any
man

man) yet I perceiue of late tyme
haue doone. Wherefore, these my
two bookes, the one of the Sacri-
fice of the masse, and thother of the
Traditiōs vnwritten, in those poyntes
before reherſed, & all other wher
in they be not full cōsonant to scrip-
ture, I forſake & renounce as false
erroneous, and agaynst the trew
word of God. Requiring the good
chriſten reder whoſoeuer ſhall rede
theym, to geue no further credence
vnto theym then I wold my ſelfe:
That is, not to take as vndoubted
truth all that is therein written, but
as written of a man that ſometyme
falleth: to be ſo farre trew as they
be conſonant to ſcripture, wher
they be not agaynst ſcripture, to be
humane perſuaſion, which may ei-
ther be ſo or not ſo, as the greater re-
ſone ſhall leade: wher they be not
conſonant to ſcripture to be erro-
neous

negue and false, and that I much
lament & am sorry that I wrote them
in those pointes. And I desyre euery
man that hath any of the sayd booke
s be ware of them, and to gyue no
credence to them in all such thinges
in them written, as be not consonant
to the scripture, as they auoyde occa
sion of errour, and tendre the truthe
of Gods worde and his glory

To whome be laude,
praise and honour
Amen

AND because I vnderstande
that some were offended with
me for certayne pointes of my doc
trine which I preached here in Ox
forde in my last sermons, reportinge
that I shulde say that these. iiii. thin
ges were required to iustification: &
promis of god, the merites of chyst:
the worthines of the person: and the

E.iii,

woꝛd

worthines of the worke. The truth is
they dyd mistake me, applieng those
wordes to our iustification, whiche
I spake of the workes of a man that
is alredy iustified. But to thintent
that no man hereafter shal wauer or
doute of my faith and conscience, in
the matter of iustification: This is
my certaine & true doctrine therein,
wherein I am fully resolved and per
suaded, whiche I haue euer taughte
syns I haue ben a teacher of the scri
pture, purposing (god willing) euer
to remaine in the same. This I saye
and affirme good audience, that this
saicnge, that we be iustified by onely
fayth in Christ, is no newe inuen
ted saicng or proposition, but many
tymes bled of y best and moste aunci
ent doctours: as Origen, saint Ba
syl, saint Chrysostome, Ambrose, S.
Barnarde, and diuers other mo: and
is a sure and vndoubtfull Lett: the spo
ken

Ben of them in this meaninge and
sence, to seclude and put awaye the
merites of al mens dedes, how good
so euer they seemed to be, and onelpe
to ascribe the glorie and merite of
our iustification to Christ and to his
holy bloud and passion, by which we
are sanctified, redemed & made good.
So that it was of the bled to abate
our pryde, and to take away our glo-
ry, & we shuld truely acknowledge in
vs the benefite of god, the weaknes,
inbecillitie, and insufficiencie of our
selues, not that a Christian mā may
contemne or dispise good workes, or
that we shulde thinke a chreste mā
lyfe to be an ydle & a sluggishe lyfe,
destitute of the feare of god, hope, re-
pentance, charite, prayer, fastyng,
almes dedes, and all good workes,
and obedience to the commaunde-
mentes of god. But that we shulde
acknowledge, that when we haue
done

done al that ever we can do, that we
are but unprofitable seruauntes, &
haue deserued no thanks for oure
workes or merites, but by the mere
grace and goodnes of god through
the merites only of his dearest belo-
ued sonne Christ Iesus. Which doc-
trine that onely fayth in Christ doth
thus iustifie, is true, catholyke, and
a necessarpe doctrine to be taught to
christen men in this maner: The whi-
che doctrine the moste parte of all
which I haue redde of the auncient
doctozs do confesse and teache. And
therfore it may after this sort iustly
and truly be set forth published and
taught also among vs christen men,
although this sayeng hath ben euyl
taken and depraued of some as false
and erroneous. And if a man in dede
shulde thynke thus, that beleuinge
well (yf a man myght do so) and do-
punge euyl or doinge nothinge at all
accoz

dinge to his belefe and pꝛofession
hauynge tyme and space therto, yet
he shold be saued, he surely thinketh
folysly and madly and so as neuer
lerned man wꝛote oꝛ thoughte that
was a chꝛisten man and in his right
wyttes. Foꝛ scripture is playne: He
that loueth God kepeth his comma
ndemētes: And they that be Chꝛistes
shepe, heare his voice: and do theraf
ter. wherfoꝛe they that take pꝛechers
teachinge that we be iustified by on
lye faith as though they wold haue
them do no good woꝛkes, they take
thē wrongfully, folysly, & contrary
to their true meaninge, and vnder
stande them not: whose meaninge is
(as I suppose) to shew the wekenes
of man, and the goodnes of god: the
infirmite of vs, the benefyt of chꝛist:
the imperfectnes of our woꝛkes, tha
boundaunt grace of our sauiour: tha
batynge of our pꝛide, the gloꝛy of the
croffe

croſſe of Chriſt: mans weakenes and
gods power. And in veray deede all
our workes faſtyng, praier, almes
deades, paines, tormentes, pouertie,
abſtinence, and all kynde of ſuffring,
which a man is able to do or abyde,
is not able to deſerue or to get remis-
ſion of ſinne, for it is only the mere
mercy and great liberalite of almighty
god, thow we onely deathe of his
ſonne Jeſus Chriſt, that frely pardo-
neth our offences, and maketh vs ac-
ceptable to him. In whom we bele-
uyng faythfully, and puttyng
al oure confidence and truſte
in him, and fully and firme-
ly cleauyng to him, can
not be deceaued, but on
his backe and with
him we ſhalbe ca-
ried into the houſe
of his father,
in heauen

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sen serpent by
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